ARTICLES TO BE ENQVIRED OF IN THE ORDINARY VISITATION OF THE RIGHT-WORSHIPFVLL Mr. DOCTOR PEARSON, Archdeacon of *Suffolke*, *Anno Domini.* 1639.

LONDON,
Printed by *Thomas Paine.* 1639.

The Tenor of the Oath of the Church-wardens and Sworne-men.

YOu ſhall ſweare, that after due conſideration had of theſe Articles given you now in charge, that you will diligently enquire, and true preſentment make of all and every ſuch perſon of o within your Pariſh, which you ſhall know to have committed an offence, or omitted any duty mentioned in the ſaid Articles ; o which are publikely defamed or vehemently ſuſpected of any ſuch offence or negligence. So helpe you God, by the Contents of the holy Goſpel.

Anſwer diſtinctly and ſeverally to every Articles.

The Miniſter (be he Parſon, Vicar, Lecturer, Preacher, or Curate may joyne with the ſworne-men in their Preſentments, and hee is to informe the Ordinary under his hand, of ſuch faults as the Sworne-men ſhall leave unpreſented.

It is lawfull for the Miniſter alone, or for the ſworne Officers, to preſent as often as occaſion requireth: and it is meete that notorious offenders ſhould in due time be preſented and puniſhed.

And if you know any other matter of Eccleſiaſticall cogniſance worthy the preſentment in your judgement, and fit to be puniſhed by Eccleſiaſticall cenſure, though it be not expreſſed in theſe Articles, yet you ſhall likewiſe preſent the ſame by vertue of your Oathes.

Chap. I.

Concerning Religion and Doctrine.

1. First, Whether there be any abiding in, or resorting to your Parish, that have, or doe maintaine or defend any Heresies, Errors, or false opinions, contrary to the Faith of Christ, and the holy Scripture?

2. *Item*, Whether doe any in your Parish, being sixteene yeeres of age and upwards, or others lodging, or commonly resorting to any house in your Parish; absent themselves from the Parish Church, Chappell, or Oratory, upon Sundayes or Holidayes, and other dayes appointed, at Morning and Evening Prayer? or what person doth usually come late to Church, or depart from thence before Divine Service and Sermon be ended? or whether be there any that perswade others, to forbeare and abstaine comming to their Parish Church, to heare Divine Service, or to receive the holy Communion, according to his Majesties law in that behalfe?

3. *Item*, Whether be there any in your Parish, that hath beene, or is vehemently suspected to have beene present at any unlawfull assemblies, conventicles, or meetings, under colour or pretence of any exercise of Religion? or doth any affirme or maintaine such meetings to be lawfull?

4. *Item*, Whether bee there any in your Parish, that deny or perswade any to deny or impugne the Kings Majesties authority and supremacie in causes Ecclesiasticall?

5. *Item*, Whether be there any abiding or resorting to your Parish that be, or are commonly reputed or taken to be ill affected in matters of Religion professed in our Church? or taken to be Recusants, Papists, refusing to repaire to Church to heare Divine Service, and to receive the holy Communion, and disobedient to his Highnesse lawes in that behalfe established, present their names, qualities, and conditions?

6. *Item*, Is there any in your Parish, who hath taken upon him to repeate any Sermon, or expounded any Scripture in any private house, in any assembly or meeting together of people?

7. *Item*, Is there any in your Parish, or resorting to it, that doth impugne any of the 39. Articles of Religion, agreed upon in Anno 1562. and established in the Church of England? And is the Declaration which the Kings Majestie prefixed before those 39. Articles concerning the setting of the questions late in difference, duely observed by all in your Parish, according to his Majesties commandement?

8. *Item*, Is there any in your Parish, or resorting to it, that hath, or doth sell, publish, or dispersе any superstitious, seditious, or schismaticall Bookes, Libels, or writings, touching the Religion, State, or Ecclesiasticall goverment of this Kingdome, present their names, qualities, and conditions, if you know, or have heard of any?

Chap. II.

Concerning publique Prayer, and administration of the holy Sacraments.

1. FIrſt, Whether any of your Pariſh hath ſpoken or declared any thing in derogation or depraving of the forme of Gods worſhip in the Church of England, and adminiſtration of the Sacraments, rites and ceremonies ſet forth and preſcribed in the booke of common Prayer by the Kings Majeſtie, authorized, and confirmed? doe any preach, ſpeake, or declare, that it containeth any thing which is not agreeable to the holy Scriptures?

2. *Item*, Whether hath any in your Pariſh cauſed, procured, or maintained, any Miniſter to ſay any common or publique prayer, or to adminiſter either of the Sacraments of Baptiſme, and the Lords Supper, otherwiſe or in any other manner and forme, that is mentioned in the ſaid booke of common prayer? or whether hath any interrupted, hindred, letted, or diſturbed the Miniſter to reade divine ſervice, and adminiſter the Sacraments, in ſuch manner and forme as is mentioned in the ſaid booke, or interrupted him in his Sermon?

3. *Item*, Whether is the Sacrament of Baptiſme rightly and duely adminiſtred according to the forme preſcribed in the booke of common Prayer, with due obſervation of all rites and ceremonies preſcribed to bee uſed in the ſame, without adding or altering any part of any prayer, or interrogatories? is the ſigne of the Croſſe every time uſed, and the Surplice alwaies worne in the adminiſtring of it?

4. *Item*, Whether is the adminiſtration of the Sacrament of Baptiſme deferred longer then the next Sunday or holy day immediately following the birth of the child?

5. *Item*, Whether is the Sacrament of Baptiſme refuſed to bee adminiſted to any child borne in or out of Wedlocke, their birth being made knowne to the Miniſter of the Pariſh, and offered to him to be baptiſed, or have any ſuch children dyed unbaptized?

6. *Item*, Whether be the Parents of any Child to be Baptized, admitted to be Godfathers and Godmothers to the ſame, and hath there beene more Godfathers and Godmothers admitted then is requiſite, viz. more then two Godfathers, and one Godmother for a male child, and more then two Godmothers and one Godfather for a female?

7. *Item*, Whether hath their any child beene baptized in private houſes, by any lay perſon, or Midwife, or Popiſh Prieſt, or by any other Miniſter, without urgent occaſion, when the child was in danger of death, and in caſe any ſuch child was baptiſed privately, was the ſame brought afterwards to Church to the intents preſcribed in the Rubrick of the Liturgie in that caſe provided?

8. *Item*, Whether hath the bleſſed Sacrament of the Lords Supper beene duely and reverently adminiſtred within your Pariſh Church every moneth, or ſo often as that all the Pariſhioners above the age of ſixteene yeeres, may communicate thrice every yere at leaſt, whereof once to be at Eaſter.

9. *Item*, Whether hath the ſaid bleſſed Sacrament beene delivered unto any, or received by any the Communicants within your Pariſh, that did unreverenly either ſit, or ſtand, or leane, or that did not devoutly and humbly kneele upon their knees, in plaine and open view without colluſion or hypocriſie?

10. *Item*, Whether have you any excommunicate perſons or Schiſmatickes, common and notorious depravers of Religion and Goverment of this Realme, without unfained ſorrow ſhewed for their impenitencie and wickedneſſe, beene admitted to receive the holy Communion within your Pariſh, preſent their names?

11. *Item*, Whether hath any in your Pariſh beene debarred from receiving the ſaid holy Communion, without juſt cauſe, and without intimation preſently given to the Ordinary, viz

the Bishop of the Dioceſſe, Chancellor, or Commiſſary, and by whoſe default?

12. *Item*, Whether have the children which have beene borne to any Popiſh Recuſants, or begoten by them, beene publiquely baptiſed in your Pariſh Church, or where were they elſe baptiſed, and by whom were they ſo baptized as you know, or have credibly heard?

Chap. III.

Concerning the Church, the Furniture, and Poſſeſsions thereof.

1. FIrſt, have you in your Church, or Chappell, the whole Bible in the largeſt volume, and of the laſt tranſlation, the booke of Common Prayer, the two bookes of Homilies, and Biſhop *Iewels* Apology, all well and fairely bound? and have you alſo in your Church the forme of the Divine Service, for the fift day of *November*, and for the twenty ſeventh day of *March*, and the booke of conſtitutions or Cannons Eccleſiaſticall?

2. *Item*, Whether have you in your Church or Chappell, a Font of ſtone ſet up in the ancient uſuall place, whole and cleane, and fit to hold water? a convenient and decent Communion Table with a Carpet of ſilke, or ſome other decent ſtuffe, continually laid upon the Table, at the time of Divine Service, and a faire linnen cloath thereon laid at the time of adminiſtring the holy Communion, and is the ſame Table placed conveniently, ſo as the Miniſter may beſt be heard in his adminiſtration, and the greateſt number may reverently communicate? to that end, doth it ordinarily ſtand up at the Eaſt end of the Chancell, where the Altar in former times ſtood, the ends thereof being placed North and South? is it at any time uſed unreverently, by leaning or ſitting on it, throwing hats or any thing elſe upon it, or writing on it; or is it abuſed to any other prophane or common uſe? and are the tenne Commandements ſet up in your Church or Chappell, where the people may ſee and reade them, and other choſen ſentences alſo written upon the walles of your Church or Chappell, in places convenient for the ſame purpoſe?

3. *Item*, Whether have you in your ſaid Church or Chappell a convenient ſeate for your Miniſter to reade divine ſervice in, where doth it ſtand, how farre from the Chancell, and which way doth the ſtanding thereof cauſe the Miniſter to turne his face when hee kneeleth therein at prayers? Have you alſo a common Pulpit, ſet up in a convenient place, with a decent cloth or Cuſhion for the ſame, a comely large Surplice, a faire Communion Cuppe of ſilver, and a cover agreeable to the ſame; a flagon of ſilver or pewter, with all other things and ornaments, fit for the celebration of divine ſervice, and adminiſtration of the Sacraments? and have you a Cheſt, wherein to put the Almes for the poore, with all three lockes and keyes unto it, and another for the keeping of the Bookes, the Communion veſſels and ornaments of the Church, or where are they kept, and who keepeth the keyes of the ſaid Cheſts?

4. *Item*, Whether in the ſaid Cheſt have you a Regiſter booke of parchment, wherein to regiſter the Chriſtnings, Weddings, and Burialls, and is the ſame booke written and kept in all points according to the Cannon? is the chriſten name of the Mother as well as of the Father, therein duely regiſtred, and is a tranſcript thereof tranſmitted every yeare into the Biſhops principall Regiſtery? have you alſo a faire paper booke, wherein every Preacher which is a ſtranger, is to ſubſcribe his name, the day hee preached, and by whoſe authority hee is licenced? and have you alſo a Table ſet up in your Church, of the degrees wherein by law men are prohibited to Marry.

5. *Item*, Whether is your Church or Chappell with the Chancell thereof, and your Parſonage houſe, or Vicarage houſe, and all other houſes thereto belonging, your Pariſh almeſhouſe, and Church houſe, in good reparations? and are they imployed to godly and their right holy uſes? and if any of them be ruinated, and waſted in whom is the default? and is

your Church, Chancell and Chappell decently and comely kept, as well within, as without, and are the ſeates in them well maintained, the windowes in no part ſtopped up, but awell glazed, the roofe and walles cleane, the whole floore kept paved, plaine and even, and all things there in orderly and decent ſort, without duſt, ſtraw, or litter, or any thing that may be either noyſome, or unſeemely for the houſe of God?

6 *Item*, Whether is your Churchyard or Chappelyard well fenced and kept, without abuſe, and if not, whoſe is the default? hath any perſon within your memory, or that you have credibly heard of, encroached upon the Churchyard, by ſetting up any kind of building or fence upon it, or by opening any doore, gate, or ſtile into it? hath any uſed that place (conſecrated to any holy uſe) prophanely, or wickedly? hath any quarrelled or ſtricken one another, either in the Church or Churchyard; hath any perſon behaved himſelfe rudely or diſorderly in either, or uſed any filthy or prophane talke, or any other rude and immodeſt behaviour in them? have any Playes, Feaſts, Banquets, Suppers, Church-ales, Drinkings, temporall Courts, or Leets, Lay-juries, Muſters, excerciſe of Dauncing, Stooleball, Football, or the like, or any other prophane uſage beene ſuffered to be kept in your Church, Chapell, or Churchyard? have any annoyed your Churchyard, or the fences thereof, by putting in of cattell, by hanging up of cloathes, or by laying any duſt, dung, or any other filthineſſe there? when graves are digged, are the bones of the dead piouſly uſed, and decently interred againe, or laid up in ſome fit place as beſeemeth Chriſtians? and is the whole conſecrate ground, kept free from ſwine and all other naſtineſſe?

7. *Item*, Whether are your Churchwardens carefull to take ſpeciall order that no dogges be at any time ſuffered to come into the Church, to the diſturbance of the Divine Service, and the polluting of that holy place of the Chriſtian Congregation? and doe any of the inhabitants of what condition ſoever, or of their company, bring their Hawkes into the Church, or uſually ſuffer their dogges of any kind to come with them thither, to the prophanation of the houſe of God, and his holy worſhip?

8. *Item*, What Legacies have beene given to the uſe and benefit of your Church? how have they beene beſtowed? who receiveth them, and detaineth them without due employmant? doth any detaine, or imbezell any of the Church goods, or any other gifts given to charitable uſes?

9. *Item*, Whether hath any private man or men (of his or their owne authority, for ought you know) erected any Pewes, or builded any new Seates in your Church, and what pewes or ſeates have beene of late yeeres new build, by whoſe procurement, and by whoſe authoritie? and are all the Pewes and ſeates ſo ordered in the Church, that they which are in them may all conveniently kneele downe in the time of prayer, and have their faces up Eaſtward towards the holy Table? Is the Middle Alley of the Church, or any other of the Alleyes, or Iſles, or the body of the Chancell, built upon any part thereof, for the ſetting up of pewes or ſeates, or for the inlarging of any there adjoyning? are there alſo any kinde of ſeates at the Eaſt end of the Chancell above the Communion Table, or on either ſide up even with it?

10. *Item*, Whether is there any other cure annexed to your Pariſh, or any Chappel of eaſe belonging to the ſame, how are they ſerved, by whom, and upon what allowance? or have you in your Pariſh any dwelling houſe with a Chappell therein, or in which any other roome is ordinarily uſed for any Preaching or ſaying the Divine Service, and adminiſtring the holy Sacraments?

Chap. IV.

Concerning the Steeple.

IFIrſt, Have you a Steeple belonging unto your Church, and is it well covered with leade, or ſome other good and ſufficient tecture, and are the walles thereof in ſufficient reparations.

2. *Item*, How many bells have you in your ſteeple, and of what weight are they? and are they all well hanged up in frames in the ſteeple? have they good ropes belonging to them, wherewith to ring them, and are they tunable?

3. *Item*, Are the frames and wheeles of the ſaid bells, ſound and ſtrong, and are the planchers of your ſteeple good and not broken, and are there a good paire of ſtayres or good ladders wherewith to goe up readily into the ſaid ſteeple?

4. *Item*, Whether hath any of your belles within theſe twenty yeares or more laſt paſt, beene alienated or ſold? if yea, by whom, and to whom? and of what weight was the ſaid bell or belles ſo ſould? and of what value by common eſtimation?

5. *Item*, Have your bells or any of them beene made leſſe upon the laſt yoating of them? If yea, by whoſe default, and what is become of the metall that was ſo ſaved out of them?

Chap. V.

Concerning the Miniſters, Preachers, and Lectures.

1. FIrſt, Whether is your Miniſter, Parſon, Vicar, or Curate, a Graduate in either of the Univerſities? yea or no, and if hee be a Graduate, then of what degree is he, and what kind of hood doth he uſe to weare in the Church?

2. *Item*, Whether is your Miniſter a licenced Preacher, yea or no, and if he be licenced, then by whom? doth he Preach uſually in his owne cure, or in ſome other Church or Chappell neere adjoyning, where there is no Preacher, once every Sunday, and how often hath hee been negligent in ſo doing? doth he alwaies Preach ſtanding, and in his Caſſocke, and Gowne, not in a cloake, and his Surplice on, and alſo his hood (if hee bee a Graduate) and with his head uncovered? and if he ye not a licenced Preacher, doth he take upon him in his own cure, or elſewhere, to expound any Scripture or matter or Doctrine, or doth he keepe himſelf wholy to the reading of Homilies, publiſhed by authority, and beſides procure Sermons to bee Preached amongſt you once every moneth at leaſt, by ſuch as are lawfully licenced, and doth he or his Curate upon every Sunday when there is no Sermon, reade ſome one of the Homilies preſcribed by authority, and before the ſaid Homily uſe that forme of prayer only which is preſcribed in the fift Cannon?

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3. *Item*, Whether doth your Miniſter Preacher, or Lecturer begin his Sermon at any time, or part of Divine Service, but immediately after the beliefe called the Nicen Creeds & doth he before his Sermon or Homily (if he reade one) uſe any forme of prayer which is of his owne private conceiving or collecting, and of his owne inventing or chooſing, or doth hee containe himſelfe within that briefe forme onely, which is preſcribed by the Church in the fifty fift Cannon, thereby to moove the people to joyne with him in prayer for Chriſts holy Catholique Church, and for the Kings moſt excellent Majeſtie, naming him and his royall

titles;

titles: for the Queene, the Prince, and the royall iſſue, for the Archbiſhops, and alſo the Biſhops, for the Councell, the Nobility, the Magiſtracie and Commons of the Land, and to give thankes to God for the faithfull departed out of this life, and doth he alwaies conclude it with the Lords prayer? doth the Preacher or Miniſter alſo after his Sermon wholly forbeare to uſe any kinde or forme of Prayer, not being preſcribed, as alſo to pronounce the bleſſing out of the Pulpit, wherewith the Church uſeth to diſmiſſe the people, and doth he conclude there, with glory to God the Father, the Sonne, and the holy Ghoſt, &c. and then comming from the Pulpit, (if the Sermon were made within the Church or Chancell,) doth he, (or whoſoever then officiates) in the ſame place where he left before the Sermon, proceede to reade the remainder of the divine ſervice, and at the cloſe of all to give the bleſſing?

4. *Item*, Whether doth every Prieſt and Deacon in your Pariſh daily, ſay the morning and evening prayer, either privately or openly, unleſſe hee bee upon lawfull cauſe hindred? doth your Curate ſay the ſame daily in your Church or Chappell with the tolling of a bell before he begin, eſpecially doth your Miniſter or Curate doe it on every Sunday and holiday, and their eves, and on the day of the converſion of Saint *Paul*, Saint *Barnabies* day, & every day of the holy weeke next before Eaſter, as alſo on all the Wedneſdayes and Fridayes at fit and uſuall times, according to the forme preſcribed in the booke of common prayer in a reverent manner, and as audibly and diſtinctly as he uſeth to preach? doth hee alſo reade all thoſe Pſalmes & leſſons and no other, with the Colle&, Epiſtle and Goſpel, which are appointed for the day, and at the end of every Pſalme, doth the Miniſter and the whole Congregation ſtand and ſay, *Glory be to the Father*, &c. doth he leave out the contents of the chapters after the leſſons? doth hee uſe any other Pſalme or Hymne, but thoſe which the booke of common prayer hath appointed? doth he reade the Creede of Saint *Athanaſius*, (called the *Quicunque vult*) on all thoſe dayes for which it is appointed, and the Commination on Aſhwedneſday, and the Letany on every Wedneſday and Friday?

5. *Item*, Whether doth your Miniſter and Curate, at all times as well in Preaching or Reading the Homilies, as in reading the prayers and the Letany, and adminiſtring the holy Sacraments, ſolemnization of marriage, burying of the dead, churching of women, and all other offices of the Church, duely obſerve the Orders and rites preſcribed without omiſſion, alteration, or addition of any thing? and doth he in performing all and every of theſe, weare the Surplice duely, and never omit the wearing of the ſame, nor of his hood if hee bee a Graduate?

6. *Item*, Whether doth your Miniſter goe to the Adminiſtration of holy Baptiſme ever immediately after the ſecond leſſon? doth he alwaies at firſt aske whether the child be baptized or no? afterwards doth he ever uſe and never omit both to take the child in his hands, and alſo to make the ſigne of the Croſſe ſo, as to touch the childs forehead in making the ſame? doth he at any time Baptize, but in the Font, or with any Baſon or paile or other veſſell ſet into the Font? hath he ever deferred or willingly neglected or refuſed to Baptize any infant within the Pariſh, being in danger of death, notice thereof having beene given to him, and hath any child dyed without baptiſme by his default?

7. *Item*, Whether doth your Miniſter every Sunday and Holiday before evening prayer (where no Sermon was wont to be) halfe an houre or more Catechiſe and inſtruct the youth and ignorant perſons of your Pariſh in the ten Commandements, the Articles of Beliefe, and the Lords Prayer, and doth he uſe for that purpoſe the Catechiſme ſet forth in the booke of Common Prayer, and diligently heare, inſtruct, and teach them in the ſaid Catechiſme, or what other Catechiſme doth he uſe either in publique or private? and be the youth and ignorant perſons of your Pariſh ſent in due time unto your Church, by them that ought to ſend them, to be catechiſed and inſtructed by the Miniſter, and if not, you are to preſent the names of thoſe that make default in ſending them, and of all thoſe thar uſe not to come?

8. *Item*, Whether are your afternoone Sermons (if there were wont to be any) turned into Catechiſing by queſtion and anſwer, where & whenſoever there is no great cauſe apparent to

the contrary, and is this truely and sincerely performed, without illusion, or in shew onely ?

9. *Item*, Whether doth your minister alwaies when he administreth the holy Communion, first receive the same himselfe kneeling, and doth he alwaies use the words of institution according to the booke of common prayer, without alterration, and at every time that the bread and wine is renewed ? doth he also use to deliver the bread and wine to every communicant severally, and with his owne hand, repeating to every one all the words appointed to be said at the distribution of the holy body and blood of our Lord Iesus ; and upon no pretence omitting any part of the words, or saying them all but now and then to many at once ? and is there warning given by him to the Parishioners publiquely in the Church at morning prayer the Sunday before every time of his administering of the holy Communion, for their better preparation thereunto ?

10. *Item*, Whether hath your Minister solemnized the marriage of any person under the age of twenty one yeraes, without the consent of of their parents, or governours ? and hath he married any which doe not audibly say and answer in all things appointed by the Liturgie, or any without a Ring, or in times prohibited, or without the banes first pnblished three severall Sundayes or holidayes in time of divine service in the severall Churches, or Chappells of their severall abodes, without a speciall Licence from the Archbishop or Bishop of the Dioceſſe, or his Chancellor, or the Commissary, first had and obtained, and doth he begin in the body of the Church, and then goe up to the holy Table as is appointed? also doth your Minister so often as there is any marriage, appoint to have a Communion ; after the Gospel, doth he say a Sermon, if hee be licenced to preach, wherein to declare the office of man and wife, according to the holy Scriptures, else doth he reade that which the Church hath appointed to be read at matrimony ?

11. *Item*, Whether doth your Minister use the forme of thankesgiving for women after Childbirth immediately before the Communion Service, or hath he admitted thereunto any women begotten with child in adultery or fornication without license of his Ordinary?

12. *Item*, Whether (if any being sicke doe desire the prayers of the congregation) is it done according to the forme in the Liturgie at the time of divine service, or is it done onely by giving their names to the Preacher, and mentioning of them in the Pulpit before or after Sermon ?

13. *Item*, Whether doth your Minister upon Sundayes at morning prayer, declare unto the Parishioners, what fasting dayes and holidayes are to be kept the weeke following ?

14. *Item*, Whether doth your Minister in the rogation dayes goe the perambulation of the circuit of your Parish, saying and using the Prayers, suffrages and thankesgiving unto God appointed by the Law according to his duty, thanking God for his blessings, and praying for his grace and favour?

15. *Item*, Whether is your Minister studious in holy Scripture, and abstaineth from mechanicall trades, bodily labour, soliciting of causes in law, common buying and selling of horses, or other cattell, and all other imployments not befitting his calling and holy function? doth he usually were a gowne with a standing coller, and sleeves straight at the hands, and a square Cap ? doth he in journing use a Cloake with sleeves, commonly called a Priests Cloake, without guards, buttons, cuts ; doth he at any time in publike, weare any coyfe or wrought nightcap, but onely a plaine cap of blacke silke, satten, or velvet ? doth he at any time goe abroad in his doublet and hose, without a coate or cassocke, or weare any light coloured stocking? or is he any way excessive in his apparrell, either he himselfe, or his wife ?

16. *Item*, Whether hath your Minister publiquely in your Parish Church or Chappell, once every yeare, reade over the constitutions and Cannons Ecclesiasticall, agreed upon by the Clergie of both Provinces, Anno Dom. 1603, in such manner as the same is commanded to be done ?

17. *Item*, Whether are any admitted to Preach in your Church, who doe not before the Church-wardens subscribe their names in your booke provided for that purpose, and the day

when hee or they preached, and the name of the Bishop or Bishops of whom they had license to Preach?

18. *Item*, Whether doth the Lecturer whosoever he be, reade the divine service, according to the Liturgie appointed by authority in his Surplice and Hood before every Lecture?

19. *Item*, If any Psalmes be used to be sung in your Church before and after the morning and evening prayer, or before or after the Sermon, (upon which occasions onely they are allowed to be sung in Churches) is it done according to that grave manner which first was in use, that such doe sing as can reade the Psalmes, or have learned them by heart, and not after that uncouth and undecent custome of late taken up, to have every line first read, and then sung by the people?

20. *Item*, Whether doth your Minister (being learned and sufficient) conferre with the Popish Recusants of your Parish (if any there be) and endeavour to reclaime them from their errors, and present them being obstinate for their recusancy?

21 *Item*, Hath your Minister or any other Preacher or person whatsoever within your Parish made any Sermons in any private houses? hath he also administred the Sacraments or Churched women in any private house, otherwise then by Law allowed?

22. *Item*, What Preachers and Curates doe reade prayers, or administer the Sacraments within your Parish, without lawfull licence from the Bishop of the Diocesse, his Chancellor or Commissary? or doth any not having holy orders presume to reade publique prayers in the Church?

23. *Item*, Whether is your Parson, Vicar, Curate or Preacher given to drunkennesse or idlenesse of life, a haunter of Taverns, Innes, Alehouses, or suspected places, a Dicer, Carder, Tabler, or Swearer, or otherwise giveth any ill example of Life?

24. *Item*, Whether is the Parson, Vicar, Curate, or Preacher of any other Parish knowne tobe a frequenter of Tavernes, Innes, or Alehouses, which are scituate within your owne or any other Parish? or is he publiquely defamed of such resorting and frequenting as is aforesaid?

25. *Item*, Whether have your Preachers and Readers of Divinity Lectures declared foure times at the least every yeere in their Sermons, or other mollations and Lectures, that all usurped and forraine power is (for most just causes) taken away and abolished, and that therefore no manner of obedience or subjection within his Majesties Realmes is due unto any forraine power.

26. *Item*, Whether hath your Minister after that he had received any letters of Excommunication under the seale of an Ecclesiasticall Iudge, suffered the party excommunicated to abide in the Church or Chancell, in the time of divine service?

27. *Item*, Whether hath your Minister in any of his Sermons or Lectures, preached against any of the Ceremonies commanded to be used by the Church of *England*; or hath so preached against Ceremonies in generall that by common acceptation (at the least of the weaker) his words might bee taken to tend to the depravng of the Ceremonies established by the Church of *England*?

28. *Item*, Whether hath any one in his, Sermon or Lecture, declared, limited or bounded out by way of positive doctrine, the power prerogative, authority, and duties of Soveraigne Princes, or otherwise intermedled with maters of state?

29. *Item*, Whether hath any Preacher in his Preaching used any undecent rayling speeches, or bitter invectives against the person of either Papist or Puritane or any other?

30. *Item*, Whether hath your Minister churched any woman but when hee himselfe stood by the Communion Table, and shee kneeled downe by the said Table or neere unto it?

Chap. VI.

Concerning Matrimonie.

1. First, Whether bee there any in your Parish, that have married within the degrees of consanguinity or affinity by the law of God forbidden, and what bee their names?

2. *Item*, Whether have any within your Parish beene married secretly in private houses, or without their Parents or Governous consent signified, being under the age of twenty one yeares?

3. *Item*, Whether doe any married couples live asunder unlawfully, and doe not cohabit together as becommeth man and wife, and if yea; what be their names, and in whom is the fault?

4. *Item*, Whether any persons (the banes not thrice published in the Church) have beene married without licence? who were present at such marriage, and what Minister married them?

5. *Item*, Whether have any Popish Recusants or their children beene married within your Parish; in what sort was their Matrimony solemnized, when, and by whom?

6. *Item*, Whether have there beene any persons married in your Church in the times prohibited by the law, viz. From Advent Sunday, untill eight dayes after the Epiphanie; from Septuagesima, untill eight dayes after Easter day; from three dayes before the Ascension, untill Trinity Sunday; without a lawfull licence or dispensation first obtained from the Bishop of the Diocesse his Chancellor or Commissary?

7. *Item*, Whether have all new married persons, the same day of their marriage, duly received the holy Communion, if not, by whose default was it, as you conceive?

Chap. VII.

Concerning Schoolemasters, Physitions, Chyrurgions, Midwives, and Parish Clarkes.

1. First, whether have you a Schoolemaster in your Parish that teacheth publiquely or in private houses? is there any teaching of Schollers to reade or to write in the Chancell, or in any part of the Church? doth any Papist keepe a Schoole-master in his house, who commeth not to Church to heare divine service, and to receive the holy Communion; what is his name, and how long hath hee taught there, or else where? doth your Schoolemaster teach any Papists or Sectaries children that come not to Church, doth he bring his Schollars to Church, and duely instruct them all to learne the Catechisme in the booke of common prayer at the least once every weeke, or what other Catechisme doth he teach? is he of honest and sincere life, religion, and conversation; is hee a Graduate, and sufficient to teach, and diligent in teaching and bringing up of youth?

2. *Item*, Whether is any thing withholden and otherwise imployed that hath beene given to the use of a Schoole in your Parish, what is it? and by whom is it imbezeled?

3. *Item*, What Physitian or Chyrurgion have you in your Parish, who (not being a Doctor of Physicke or otherwise sufficiently licenced in either of the Universities) doth notwithstanding practise Physicke? what other persons have you among you, either male or female, who take upon them to professe Physicke or Chyrugery, and who bee midwives in your Parish?

4. *Item*, Whether have you a fit Parish Clarke, aged twenty one yeeres at least, of honest life, able to write and reade, are his and the Sextons wages duely paid without fraud or diminution, according to the ancient custome of your Parish; by whom is he chosen, is he diligent in his Office, and serviceable to the Minister? doth he keepe the Church cleane, and the doores locked, is there any thing lost or spoyled by his default?

5. *Item*, Doth your Clarke or Sexton take upon him to have or suffer any superstitious or unseasonable ringing of bells at any time, or any ringing without good cause, such as the Minister and Churchwardens have not allowed? when notice is given of any Christian passing out of this life within the Parish, doth he neglect to tole a passingbell, or to ring after the departure?

Chap. VIII.

Concerning the Parishioners.

1 *Item*, Whether doe any in your Parish prophane any Sunday or Holiday, by unlawfull gaming, drinking or tipling in Taverns, Innes, or Alehouses, in the time of common-prayer or Sermon, or by working, or doing the worke of their Trades and occupations? doe any in your Parish buy or sell, or keepe open their shops, or set out their wares to bee sold on Sundayes or Holidayes, by themselves, their servants, or apprentices; or have they any other waies prophaned the said dayes? and hath the Kings declaration concerning lawfull recreations, beene published amongst you, yea or no? If so, when was it done? in what manner? and by whom?

2. *Item*, Whether is the fift day of *November* observed and kept in your Parish with prayer and thankesgiving unto God in such forme as is by publique authority appointed for that day?

3. *Item*, Whether have you any in your Parish that doe come to the Sermon onely, and not to divine service; or which use to come late to Church, and to depart from Church before the blessing is given wherewith they are to be dismissed at the end of service, or that doe not reverently behave themselves entring into the Church, and during the time of divine service? doe all both men and women devoutly kneele when the generall confession of sinnes, the Letany, the ten Commandements, and all Prayers and Collects are read, as well at Baptismes, Marriages, and Burialls, as at other parts of the divine service? do all use due and lowly reverence when the blessed name of the Lord Iesus is mentioned, and stand up when the Articles of the Creede are read? doe any men cover their heads in the Church, unlesse it bee for infirmity, in which case they may onely weare a coyfe or night-cap? doe any then or there give themselves to babling talking or walking, and are not attentive to the prayers and hymnes, and to heare Gods word read and Preached? doe all say audibly Amen and doe they say audibly with the Minister, the confession, the Lords Prayer, and the Creede, and make such responsories in the Letany, and all other parts of Divine Service, as by the rule of the common prayer booke are to be made by the people?

4. *Item*, Whether is there within your Parish in any house or family, any one that is called or reputed a Chaplin, or that is knowne or supposed to have entred into holy orders, or any that

that liveth there in imployment as a Schollar, preſent their names if there be any ſuch, and how long they have beene there?

5. *Item*, Whether doth any married woman within your Pariſh after childbirth, neglect to come to the Church according to the booke of common prayer, to give thankes to God for her ſafe deliverance, vailed in a decent manner, as hath beene anciently accuſtomed? and doth ſhe then kneele in ſome convenient place nigh to the Communion Table, whiles the Prieſt ſtanding by her giveth thankes for her? and if there be a Communion, doth ſhee then offer her accuſtomed offerings, and receive the holy Communion?

6. *Item*, Whether doe all your Pariſhioners of what ſort ſoever (according as the Church expreſly them commandeth) draw neere, and withall chriſtian humility and reverence come to the Lords Table when they are to receive the holy Communion, and not after the moſt contemptuous and unholy uſage of ſome (if men did rightly conſider) ſit ſtill in their ſeates or Pewes, to have the bleſſed body and blood of our Saviour goe up and downe to ſeeke them all the Church over?

7. *Item*, Whether is there any in your Pariſh that doe impugne or ſpeake againſt the rites and ceremonies of the Church of *England*, or the lawfull uſe of them, and the governement of this Church under his Majeſty by Archbiſhops, Biſhops, and other Eccleſiaſticall officers?

8. *Item*, Whether is there any in your Pariſh that refuſe to have their children baptized, or themſelves to receive the Communion of your Miniſter, taking exception againſt him becauſe he is no preacher, or what elſe is the cauſe? or have any of your Pariſh ſpoken ſlanderous and reproachfull words againſt your Miniſter, to the ſcandall of his vocation, or againſt the marriage of Miniſters, or defaming him your ſaid Miniſter, touching any crime of Eccleſiaſticall cognizance?

9. *Item*, Is there any in your Pariſh, that be, or are commonly knowne or reputed to bee blaſphemers of Gods holy name, or accuſtomed ſwearers, or to uſe any ribaldry in their talke? or to be drunkards, adulterers, fornicators, or inceſtuous perſons, or be vehemently ſuſpected or publiquely defamed to be guilty of any of theſe crimes, & have any beene detected of any ſuch notorious crimes and offences? and whether have they done penance for the ſame?

10. *Item*, Whether is there any in your Pariſh, who is publiquely defamed or vehemently ſuſpected of getting his or their wives with child before marriage?

11. *Item*, Whether have any perſons died within your Pariſh, whoſe will and teſtament (if any were made) is not proved, or adminiſtration of their goods taken, according to the law? and whether is there any in your Pariſh, who doe adminiſter the goods of any perſon deceaſed, without lawfull authoritie; and before he or they have proved the Will and Teſtament of the party deceaſed, or have obtained commiſſion from the Ordinary, *viz.* the Biſhop, Chancellor, or Commiſſary, to diſpoſe of the ſaid moveable goods?

12. *Item*, Whether any excommunicate perſons be within your Pariſh, and for what cauſes are they excommunicate as you know, or have credibly heard? and whether doe any ſuch excommunicate perſons repaire to your Pariſh Church in time of divine ſervice not being abſolved? and whether hath any Popiſh recuſant being excommunicate, or any other excommunicate perſon beene interred or buried in the Church or Churchyard, before abſolution from the ſaid cenſure of excommunication duely obtayned? if yea, then by whom and when?

13. *Item*, If there be any perſons excommunicate withn your Pariſh which are made notorious by denounced being excommunicate in the face of the Church, who and what perſon or perſons doe keepe or frequent their company, eate or drinke, or have any thing to doe with any ſuch excommunicate perſon; preſent their names, for it is not lawfull for them ſo to doe, ſo long as they remaine under the ſentence of excommunication?

14. *Item*, Whether is there any houſholder within your Pariſh, that doth not duely goe the perambulation with the Miniſter and the reſt of the pariſhioners, the circuit and bounds

of your Pariſh? what are the names of ſuch as made, or ſuffered default to be made therein?

15. *Item*, Whether doth the old Churchwardens, or any other perſons that were Churchwardens, retaine any goods belonging to the Church, and have not made juſt account of their receipts and expences about the executing of their office?

16. *Item*, What perſon or perſons is or are choſen Churchwarden, or Churchwardens of your Pariſh for this yeare 1639. and when were they ſo choſen, and by whom?

17. *Item*, Whether doth every one dwelling within your Pariſh, obſerve all thoſe dayes for faſting dayes, which are appointed by a ſtatute made in the fift and ſixt yeeres of *Edward* the ſixt, or doe any in your Pariſh eate fleſh upon thoſe dayes?

18. *Item*, Whether you the Churchwardens and aſſiſtants have according to the 28 Cannon, marked whether all and every of your Pariſhioners in your Pariſh, come ſo often every yeare to the holy Communion, as the law and his Majeſties conſtetutions Eccleſiaſticall do require? and whether any ſtranger have come often & commonly from other Pariſhes to your Church? and whether have you ſhewed your Miniſter of them, leaſt they ſhould bee admitted there to the Lords Table? and whether ſuch perſon or perſons have beene forbidden, and remitted home, to his or their owne Pariſh Church there to receive the holy Communion, or hath he or they notwithſtanding received the ſame in your Church? declare their names, and who ſo admitted them thereunto?

19. *Item*, Doe the Churchwardens and Sidemen or aſſiſtance, diligently ſee that all the Pariſhioners doe duely reſort to the Church upon all Sundayes and Holi-dayes, and there continue the whole time of Divine Service and Sermon, ſuffering no idle perſons to walke or talke or ſtand idle, either in the Church or Church-yard, or Church-porch, during the time of divine Service or Sermon, but cauſing them either to come into the Church, or to depart? and have they the ſaid Churchwardens forborne, either for reward, favour or affection to preſent them that have beene or are negligent in comming to Church, or that uſe to walke or talke therein, or that have beene found by them ſtanding idle or talking abroad, either in the Churchyard or ſtreets in the time of Divine Service or Sermon, or Sundayes or Holy-dayes, or that have not received the Communion yearely at the feaſt of Eaſter, or within one moneth after?

20. *Item*, Are any aſſemblies called Veſtery meetings, held in your Pariſh? when and how often are they ſo held, in what place, and by whom have any thing that you have heard of beene propoſed, treated, or concluded therein touching the Divine Service, or the doctrine and diſcipline of the Church, or any thing medled with, for the goverment of the Church or Pariſh, which belongs to the Eccleſiaſticall cognition and Iuriſdiction.

FINIS.